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family surname. That of the */Gari /Nagaman*, for example, is Swartbooi, and that of the */Neisi Ein*, another of the Swartbooi clans, is Beukes. Other clans have several of these surnames, e.g. those of the */Gurusin* clan of the same tribe are Swartbooi, Gertze, Richter, and Van der Bijl, and little genealogical connection can now be traced between the different family groups bearing these names. Members of the same clan, however, all considered themselves blood relatives, and were bound together by various common rules and observances. Marriage within the clan was strongly forbidden, so that a man had to seek his wife in another clan. The children belonged to the clan of their father. Apart from thus restricting marriage and regulating descent, and with it inheritance and succession, the clan seems to have functioned mainly as a political unit. There is no record of any ceremonial observances and taboos specially connected with the clan organization, nor was there anything in the nature of totemism among the Hottentots. The members of a clan all tended to live together, and membership of a clan guaranteed a person a strong measure of protection. He could always count on the support of his fellow-clansmen, especially in the case of blood feud. Early last century the vendetta system was still in force among the Naman, even between clans of the same tribe, and the chief of the tribe was unable to prevent two clans from carrying out blood vengeance on each other, or to force them to accept compensation.

The clan was thus the strongest unit ever attained by the Naman. Time and again a powerful clan would go off on its own, asserting its independence of the others, and clan loyalty was always stronger than tribal loyalty. The chief of the tribe was little more than *primus inter pares*. He was acknowledged to be the head of the senior clan, and if a man of fine character was accorded a great deal of respect; but the heads of the other clans acted as his council, and he could not do much without their co-operation. The whole conduct of affairs in the tribe was—and still is—the concern of the older men.

The clan structure of the Swartbooi as analysed by Mrs. Hoernlé shows the whole mechanism by which clans and tribes were formed among the Naman. A large and flourishing family would very often have its own favourite pasturing grounds, and be so large as to exclude members of other families or clans. In course of time they would become sufficient unto themselves, and the headman begin to play the part of a chief. They would arrange migrations to suit themselves independently of the other members of the tribe, and ultimately be

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and on this he broke the leg of the sheep. The animal was then slaughtered, the spears heaped up against a bush, and the entrails of the sheep hung over all their points. Next the young man lay down on his back. A stripe was drawn over his stomach from the navel to the breast-bone, and along it from thirty to forty small cuts were made close together in a row, the blood flowing freely. "If the knife is blunt," adds Wikar realistically, "they must cut two or three times on the same spot, then indeed he makes a wry face, but this doesn't help." Once through this operation the young man was a full-fledged hunter; "he had merited his laurels," as Wikar puts it, and was allowed by way of token to twist the sinews of the rhinoceros through beads and shells which he then wore as a bracelet on his arm. The slaughtered sheep was now completely eaten, skin and all, but the bones and other inedible parts were burned or buried, to keep the dogs or children from getting at them. With this meal the ceremony was over. From now on the initiate might "eat with" on all similar occasions.

This ceremony, Wikar continues, is performed in the same way whenever an elephant, hippopotamus, or buffalo is killed. It is a fixed rule among the Naman that when they go out hunting the man who first touches the animal with his spear, if only to scratch it, is regarded as the "master killer", even although another man may deal the actual death thrust. He can then go through the ceremony himself, or must hand over the privilege to one of his friends. In another context Wikar states that the ceremony is held only when a man has killed a beast of prey or other noxious animal, such as the rhinoceros, hippopotamus, buffalo, or snake, and also the baboon, which is held to be the prototype of man ("dat is de oude tijden zijn mens by haar"). It does not take place on the killing of a giraffe, "wild horse" ("wilde peerde", ? wildebeest), hartebeest, etc., since these animals are not very harmful or dangerous, and it is therefore no great merit to slay them.[2]

Campbell[1] describes the same ceremony rather curtly: "When a man, for the first time, kills an elephant, sea-cow, or rhinoceros, particular honour is attached to him, which is expressed by insignia similar to those in Europe, only made of different materials. They compose rings of the entrails of the slain animal, which they put on his arms, and these he constantly wears."[3]

[1] Op. cit., 94.
[2] *Travels in S. Africa*, 430–1.

2; Schapera E-4, 5 (no date) 1930
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A somewhat similar ceremony was held among the Cape Hottentots, but the description given of it by Kolb differs from the above, and is therefore worth recording. The skill and dexterity displayed in the chase by a single huntsman, he says,[1] was considered the highest act of heroism, and the man who had succeeded in killing an elephant, rhinoceros, or other big game animal was honoured by the whole kraal with marks of respect and was an object of universal admiration. On returning to his home he was subjected to the customary "anders-machen" rite. Proceeding to the central space where the people were assembled to receive him, he seated himself on a mat in the centre of the circle that formed about him. One of the old men then rose, and urinated all over him, "at the same time muttering some words whose meaning I was never able to understand or to learn." The dagga pipe was next lighted and circulated as usual, but the hunter received only the ashes that remained, which were strewed over his body by the old man. From now on he enjoyed great honour, and as a proof of his agility and heroism could wear on his head the bladder of the animal he had slain.

The ceremony over, he retired to his hut, where he remained secluded for three days, during which time he was fed with the best meat and the finest provisions procurable. During this time also he was forbidden all intercourse with his wife. The latter had to leave the kraal every morning when the herds were driven out to pasture, and might not return again till they came back in the evening. Outside the kraal she might not eat anything at all, and even when back in it had to live only upon such meagre fare as she could lay hands upon. At the end of the third day, when the hunter was supposed to have recovered his former vigour and strength, his wife was reinstated in the hut; he slaughtered a fat sheep, invited all his neighbours to the feast, and thereafter could again live with her.

Kolb's description of this ceremony gives no indication that it was an initiation rite, but implies rather that it was performed whenever the occasion was offered by the killing of a big game animal. There is no reason, however, to suppose that this is contradictory to Wikar's account, from which it appears that the first time a man killed such an animal, or obtained the privilege of being regarded as the "master killer", afforded the opportunity for receiving him into the ranks of the hunters, signalized by the scarification, while on subsequent occasions the ceremony was merely repeated without the operation,

[1] *Vorgelinge der Guten Hoffnung*, 128–9.

2: Schapera E-4, 5 (no date) 1930
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between different kraals, and relations with neighbouring tribes or with the European settlers. In this council the authority of the chief was dependent mainly upon his personality. His normal duties were to direct and sum up the deliberations of its members, who sat around him in a circle. If he was a man of strong character, he could succeed in imposing his will upon the others; otherwise his opinion might be disregarded, and he had to abide by the decision of the majority.

When not occupied with tribal affairs of this nature, the chief was concerned merely with the government of his own local group, i.e. of the kraal where he resided. In this respect he played the part of an ordinary kraal headman. Every large Hottentot kraal had its own recognized headman or "captain" (usually spoken of in the early Cape Records by the Dutch title "kapitein"), whose status was hereditary in the same way as that of the chief. The ceremonies of accession, as described by Kolb, were also similar to those of the chief, except that the headman had to make his pledge before the adult men of the kraal, and to provide the feast for them. All these men constituted a loosely-organized council over which he presided. They acted in the first instance as a court of justice. They met to settle disputes of right and property between the inhabitants of the kraal, and tried and punished criminal offences committed within their jurisdiction. The verdict arrived at was pronounced by the headman, and where the death penalty was imposed his was the first hand to smite down the culprit. There was no appeal from their decision or sentence to the main tribal council. They also dealt with all matters affecting the common interests of the kraal, such as removal to new pasture grounds, public feasts and sacrificial offerings. The rôle of the headman in this council was roughly similar to that of the chief in the tribal council, and the degree of his authority was determined by the strength of his character. In time of war he also had the command, under the chief of the tribe, of the troops supplied from his kraal.

Neither the chief nor the headmen had special insignia or other marks of office, except that their karosses were made of leopard or wild cat skins; but the Dutch, when they entered into alliances with the Hottentot tribes, presented to the former a crown of copper, and to each of the latter a copper-headed cane, which henceforth were regarded as distinguishing badges of authority. The chief was not entitled to the personal services of his subjects, nor, says Kolb, did he receive anything in the nature of tribute or public

2: Schapera E-4, 5 (no date) 1930
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643 554 [324] revenue. It appears, however, from the report of an expedition made to the Inqua in 1689 under the leadership of Ensign Schrijver, that in this tribe at least there was a regulation that anyone killing game in the chase might not eat of it until he had made a present to the chief. In ignorance of this custom one of Schrijver's party shot a bird and cooked it, whereupon the chief expressed displeasure and refused to carry on any more barter with the Dutch travellers. As soon as Schrijver was made aware of the circumstance and of the tribal usage, he sent the chief a present of beads, which was received as ample atonement for the mistake.[1] There is no other record of any similar prerogative of the chief's, so that one cannot say whether the usage just described existed in the other Cape Hottentot tribes as well. Kolb, as we have noted, says that no tribute at all was paid to the chief: he lived, like any ordinary tribesman, upon the milk of his cattle, and there is nothing to indicate that he was necessarily more wealthy than anybody else. He might be accorded a good deal of respect, but there is no mention of any special etiquette or ceremonial observed towards him.

642 619 619 622 Kolb's description, inadequate though it is from many points of view, shows clearly that among the Cape Hottentots the local groups were to a large extent autonomous, although the important affairs of the tribe as a whole were regulated by their headmen in council. Some light is thrown upon this by Mrs. Hoernlé's analysis of the social organisation of the Naman. It will be remembered from this that every Hottentot tribe as a rule was scattered over the country in smaller groups, each group consisting of a clan or of some part of a clan. The chief of the tribe was the head of the senior clan, and if a man of fine character could command a good deal of respect; but the heads of the other clans acted as his council, and he could not do much without their co-operation. The bonds holding together the clans to form a tribe were never very strong, and often enough a powerful clan would assert its independence of the others, and in time become recognized as a separate tribe, with its own headman as chief. In all probability the "captains" referred to by Kolb were such headmen of clans of the tribe, and, as we shall see later, in actual fact the different local divisions of the Cape Hottentot tribes were only loosely connected together, and would often act independently of one another, at times even against one another. The Dutch practice of treating these headmen or "captains" as more or less

[1] Quoted in Godée-Molsbergen, *Reizen in de Kaap*, II, 111.

2: Schapera E-4, 5 (no date) 1930
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643 [654] Every Nama tribe has its own hereditary chief, *gao-aob*, more commonly known nowadays by his Dutch title "kapitein". His official insignia, also a sign of Dutch influence, is the *gao-kaib*, a long wooden staff with an iron or brass knob at one end. The successor to the office, under normal circumstances, is the eldest son of the last chief, and as such he is usually accepted without question by the tribe.[1] [562] If he is a minor his father's brother or some other near relative in the male line acts as regent, although one instance is recorded, in the case of the Gei //Kauan, of a woman reigning on behalf of her young brother until he came of age.[2] Women, however, never succeed of their own right to the chieftainship. Failing a son, the late chief's eldest surviving brother or brother's son takes his place. A chief has the right during his lifetime, owing to advancing old age, ill-health, or any good reason, to abdicate in favour of his heir. This, however, is an entirely personal right which he cannot be compelled to exercise against his will. There is no mention of special ceremonies observed at the accession of a new chief.

643 645 The chief, although hereditary, and as such commanding great respect and influence, is bound to act in terms of the advice and resolutions of his councillors. Every tribe has a definite tribal council, "Raad," consisting of the chief ex-officio and of members elected at a mass meeting of the married men of the tribe. There is no information available as to the methods of election. The number of these elected councillors, "Raden," varies from tribe to tribe. The Bethanie Hottentots had twelve of them, the Swartboois nine, and the Witbooi from fifteen to twenty. From their midst are appointed the senior officials of the tribe, such as the sub-chief ("onder-kapitein"), magistrate ("magistraat"), war commandant, chief field cornet ("hoof veldkornet"), and later, as Christians, the elders 643 of the church ("ouderlings"). In addition to this formally-con- 887 stituted council, the older members of the tribe, qualified by age and experience, have the right to be consulted on all important public

[1] Tindall (*op. cit.*, 42) and, following him, Fritsch (*op. cit.*, 364) say that the heir to the chieftainship is usually the youngest son. This is inaccurate. The notorious Jonker Afrikaner, who, on account of his personal qualities, was designated by his father Jager to succeed to the chieftainship of the Afrikaners (//Aixa //ain), was not the eldest son, and therefore in Hottentot eyes he was not entitled to become chief. The smaller part of the tribe supported him but the majority did not, and in consequence the tribe was split up, the various families settling down in different places, while Jonker with his adherents later moved into South-West Africa. (Cf. Frey, "Jonker Afrikaner and his Times," *J. S.W. Afr. Sci. Soc.*, 1, 19.)

[2] Vedder, *op. cit.*, 115. Cf. Hahn (*Tsuni-//Goam*, 19): "If a chief died, it often happened that his energetic wife became the *gao-tas* (controlled from *gaotsas*), the ruling woman—i.e. the queen of the tribe—in place of the son who was not yet of age."

2: Schapera E-4, 5 (no date) 1930
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affairs, and they can act as assessors at the deliberations of the councillors. The chief cannot disregard their opinion, otherwise internal dissensions and even tribal disruption may ensue.[1] They serve to give more emphasis to the popular voice in determining public policy.

The council is the tribal executive. It makes wars and treaties, rules and regulations for the public conduct, and deals with the internal and economic affairs of the tribe, as well as with inter-tribal relations. In its proceedings the vote of the chief is generally of no greater weight or value than that of any one of the elected councillors, although his expressed opinion bears great influence and probably ensures a majority for him in most cases, while if he is a man of strong character he may even succeed in dominating the others. The council is also the main court of justice. Civil litigants and criminals, who are usually dealt with by the magistrate or the sub-chiefs acting as the chief's deputies, can resort to it as a final court of appeal. Cases of serious import or serious charges involving possibly a sentence of capital punishment are generally dealt with by it as a court of first instance. In such cases an appeal lies to the chief in person, who has the right to exercise his prerogative of mercy. No capital punishment can legally be executed before he has expressly given his sanction.

In large tribes each outlying village or kraal is governed by a sub-chief ("onderkapitein"), appointed as deputy of the tribal chief by the chief-in-council. Often enough this sub-chief is one of the chief's closer relatives in the male line. He has his own local councillors, court, and officials, and can deal with all matters arising within his jurisdiction. There is always an appeal from his court to the main tribal council although as a rule the chief never deals with such an appeal without first referring the matter back to him for report.

Apart from the fact that the chief is generally the wealthiest man in the tribe, he is not distinguished in any special way from his subjects. At most his hut is somewhat bigger, and at communal meals he receives the best portion of meat, viz. the hind quarters.[2] Shaw, writing in 1821,[3] says also that the chief claims a part of every animal taken in hunting; moreover, on the death of his wife, every adult man has to give him a cow, which, however, is returned after a certain

[1] Cf. the illustrations given of this by von François, op. cit., 97, 218.
[2] Hahn, "Die Nama-Hottentotten," 307.
[3] *Report of the Wesleyan-Methodist Missionary Society*, 1821, pp. lxvi-lxvii; cf. *idem*, *Memorials of S. Africa*, 42.

2. Schapera Z-4, 5 (no date) 1930
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643 number of years. He also keeps a large quantity of milk at the door
554 of his hut, which he distributes to the poor and the needy. None
651 of these statements has been confirmed by later writers, with the exception of the tribute of game, which, as we have seen, is also mentioned by Wandres. Kohler's informant, on the other hand, explicitly denies that such a tribute is paid, and this would seem to be confirmed, at least as far as more recent times are concerned, by the statements of several other writers that the chief receives no tribute from his subjects. Nor does he levy any taxes, although in case of war or other extensive undertakings collections may be held or requisitions made, to which every tribesman has to contribute according
[681] to his means. The fines levied in criminal cases, however, often go to the chief, or are shared between him and the judges. He can also accept a share of the damages awarded in a civil dispute, but there is no obligation on the successful litigant to pay this. It is regarded merely as a voluntary gift for the trouble taken, and the same is probably true in those cases, mentioned by Wandres, where the chief regulates inheritances. In co-operation with his council the chief can also impose orders upon his people, which as a rule are implicitly obeyed. He can, e.g., cause certain grazing grounds to be vacated, in order that they may be rested. He has also the right to use the labour of the people for public purposes, such as mending roads, building schools, or churches, opening up water and furrows, and so on. All adult males further are liable to be called out for military duty at any time.

643 It may be added that, according to Hahn, a Hottentot chief is
554 expected "to have an open house and an open hand" and the worst that can be said of a chief is that he is *gei-//are*, i.e. "greatly left-handed or stingy." "It happens sometimes," Hahn even says, "that another man is made chief, who is expected to be more liberal."[1] There is no instance on record, as far as can be ascertained, of such a deposal having taken place, and the statement seems contradictory to the genuine respect attached by the people to the hereditary rights of the chief. "Our chiefs are not made," they say, "they are given by God." And Eduard Lambert, when on the death of his brother Andries the German authorities wished him to act as chief of the Gei //Khauan, the rightful heir being several hundred miles away, is said to have at first declined the proposal, with the words: "One

[1] *Tsuni-//Goam*, 17; cf. Wandres, "Die Khoi-Khoin," 322.

2: Schapera E-4, 5 (no date) 1930
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has to be a Chief even before you are born."[1] The implication, in Hahn's statement, that the chief has the special economic function of providing for his poorer subjects, is not borne out by any other writer, apart from Shaw's remark about the milk, but it is a point that does not appear to have been specially investigated.

As will have been noticed, the salient feature in the old political system of the Hottentots has been preserved in the modified system evolved by the Naman under European influence, viz. the fact that the conduct of public affairs, including the administration of justice, lay in the hands of the older men generally and that the chief had no distinctive authority. The principal modifications are the substitution of a limited elected council for the informal council of clan head-men, and the appointment of various public officials with special functions corresponding to their Dutch titles. This differentiation in governmental functions does not appear to have existed at all in purely native conditions.

It must also be mentioned that to some of the Orlam chiefs, whose military prowess had made them feared and respected throughout the country, the temptation to become autocrats was very strong, and few could resist it. They generally contrived, therefore, either to act quite independently of the council, which they treated as a mere advisory body, or, as in the case of Hendrik Witbooi, chief of the /Hobesen, they dispensed altogether with elections and nominated their own councils and officials, thus ensuring that their own trusty friends and supporters were placed in power. Hendrik Witbooi was a warrior chief of outstanding ability and enterprise, to whom democratic government was very irksome and distasteful. At the height of his power he styled himself the "Lord of the Water and the Head Chief of Great Namaqualand"; letters addressed to him as the "King of Great Namaqualand" received immediate and gracious attention; and to his death he was a firm believer in the "divine right of kings", claiming that he owed responsibility to no one except "God the Father in Heaven".[2]

The following "Proclamation", published by him in the early days of 1891, is of some interest, because it gives an idea of the system of government existing among all the Nama tribes at the time of the German annexation of South-West Africa. The only difference

[1] *Report on the Natives of S.W.A.*, 72, 81.

[2] Some illuminating examples of his correspondence are published by von François, *op. cit.*, 216 *sqq.*, 219–20; *Report on the Natives of S.W.A.*, 83 *sqq.*, 96; Kreft, "The Diary of Hendrik Witbooi," 55–61 *passim*.

726 Let the enemy sleep, and lead him on the wrong track, that he may not
789 follow us until we have safely escaped." Schultze mentions another practice, which almost seems to be a fragment of what may have been a developed ceremonial performed preparatory to a warlike expedition. To steel himself to his bloody work, he says, any man who has not yet killed an enemy must drink the blood of a slaughtered animal before going out against the foe.[1]

726 Omens enter very largely into the life of the warrior. Sudden
787 ringing of the ears or the flying of an insect into one's mouth is a sign of misfortune. A halo round the moon signifies that somewhere
[821] a decisive battle has been fought and the cattle of the vanquished driven off.[2] The eclipse of the moon is always considered a bad omen. Hunting parties or an expedition of war will certainly return home. *//Gaunabi ge dahe ha*, they say, "we are overpowered by *//Gauna*"; and they commence to cry aloud, *torob ni ha, //o ge ni*, "war is approaching, we are going to die."[3] Dreams are usually regarded as of great import, and the faculty of seeing in them the future or events taking place at a great distance has driven many Hottentot
[643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the greatest of the Nama warrior chiefs, is said to have first received the idea of making himself the dominant native chief in South-West Africa, an idea which he strenuously strove to convert into reality, through a vision in which he saw all the Hottentot tribes united into one nation under his leadership, fighting against and annihilating the OvaHerero.[4]

727 One other practice is mentioned by Hahn, which hints at something
554 similar to the rites formerly observed in connection with big game hunting, but of which there is unfortunately no further information. "Bravery was highly admired," he says, "and girls used to meet the victorious heroes who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony.
[304] The priest or */gaisob* cut certain marks on the chest of the brave man with a flint (*sic*) stone, and he received then on such an occasion a cognomen as *Xama-/gamteb*, Lion-killer, *//Otsătamab*, The One who cannot die, *Aogu-//ŏb*, Destroyer of heroes, etc." Names of places and rivers up to this day, he adds, tell us of battles once fought, such as */Khami* and */Khams*, Battlefield; */Kho-//oa-tes*, "You cannot catch me"; */Khotoas*, the one last caught; */Kxixas*, peace; and */Huritamas*, "I am not afraid."[5]

[1] Hahn, *Tsuni-//Goam*, 90, 82; Schultze, op. cit., 338. [2] Schultze, loc. cit.
[3] Hahn, op. cit., 89. [4] Schultze, loc. cit.; Kreft, "The Diary of Hendrik Witbooi," 52.
[5] Op. cit., 23–4.

9: Ten Rhyne D-5 (1673) 1933
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Their officers they call, after our fashion, Captains.[33]) They differ from the rest, so far as dress is concerned, only in the splendour of their kaross. In arms the difference is very slight. The native equivalent of a sword is a club, and the common soldiers carry one with knots at the top, the officers one without. But the difference in authority and in the numerous body-guard is great: the captains always have five, six, or more of the older men to attend on them.[34]) In this way they resemble the ancient Romans, who entrusted counsel to age, arms to youth.

The Most Noble Society has now but one enemy, Honnema and his people.[35]) From him, shortly before my arrival, our men, at the Governor's instance, took a booty of more than 1,000 oxen and cows, not to mention sheep.[36]) By this they were greatly emboldened to face the probability of being soon again despatched against these people. The two auxiliary officers, Captain Claes and Captain Cuyper, collected forces to this end, wherewith to reinforce our men. In war the Hottentots use the following procedure: Women serve as ambassadors; if they are captured, they are restored without ransom.[37])

CHAP. XVII.

Mode of Buying and Selling.

Since all their riches consist in cattle we carry on no trade with these natives except in cattle. This is done in the following way:[38]) Our Governor sends to them one or more experienced traders, accompanied by a few soldiers, with a supply of tobacco, that is, Virginian (called by them *boubaes tabak*), in very small quantity, for they never ask

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[33]) This term was introduced by the Dutch, who called the headman of every large Hottentot kraal "kapitein" (a practice later adopted by the Hottentots themselves) and on entering into alliance with him gave him a copper-headed cane, which henceforth was regarded as a distinguishing badge of authority.

[34]) These men would be the council of elders who assisted the chief in governing the affairs of the tribe.

[35]) See above, p. 111.

[36]) This refers to the punitive expedition sent against Gonnema in July, 1673, which returned with a booty officially estimated at 800 cattle and 900 sheep. (D., July 25, 1673.)

[37]) In April 1677, the overseer of the Dutch outpost at Hottentots Holland reported that "several of the women of the hostile Gonnema tribe had come to the kraal of Captain Claas, to treat for peace" (Moodie, *Record*, 349), which would seem to confirm Ten Rhyne's statement.

[38]) Ten Rhyne's account of the cattle-trade is supported in the main by the contemporary records, although it contains some details not found in the official documents.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

The possessions of one deceased fall to his sons in equal proportions; if they fail, the next of kin succeeds.[53]) A brother inherits the property of a brother, not the father. In the last event an outsider is called in, for the daughters are forever debarred from inheriting from a father, a brother, or any other source. And indeed by the most ancient law of nations they are regarded as the end of one family and the beginning of another, and are made of small account(?). S 428

It is the native fashion to dress like herds in skins, and they all go clad in the hides of lions, leopards, tigers, zebras, sheep and other animals wild or domesticated. The skins are prepared by being softened in fat and grease and well worked. Sometimes they wear them inside-out. They are very particular to wrap themselves each in his own skin, and never to throw away an old one. I have however occasionally seen a distinguished warrior, who was a mighty man of action, or one conspicuous above his fellows for his fine physique or greatness of mind or lofty stature or noble birth, dressed in a skin of a distinctive colour and with a tasselled edge. H 291 H [554]

Like all Africans and Asiatics they rub their limbs with any sort of fat, just as if it was olive oil, anointing themselves copiously as a protection against the danger of sun, cold or disease. The noisome stench of which our people accuse them is to be ascribed not to dirt but rather to a plant known to European botanists and called Bochu by the natives. This they crush with stones and reduce to a powder, and then sprinkle or rub on their heads as a sweet fumigatory, potent charm, or disinfectant scent. Strangers find the smell of this plant unpleasant, heavy, and offensive, but to those who have had time to become accustomed to it, it seems choice, fragrant and agreeable. H 302 H [824]

They set very great store by the plant Daggha, as they call it, the roots of which they make into little cakes not exceeding in size the silver coin known in the vernacular as a rix dollar; and these they chew, as the Indians do opium and the Egyptians oetum. It puts them to sleep, but never maddens them. H 276

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to daughters" (Molsbergen, iii, 65). Actually, in any Xhosa household, the principal heir is the eldest son of the first wife, who has to make provision for his younger brothers and sisters; in polygynous households, the eldest son of each wife inherits all the property alloted by the father during his lifetime to that wife, but the eldest son of the first wife succeeds to the headship of the family. If a man has no sons, his property is inherited by his father if still living; if not, then by his eldest brother of the same "house". (Maclean, *Compendium of Kafir Laws and Customs*, 1858, 71-72). S 428